

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 14, Vol. XXVIII.

Saturday, April 7, 1866.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE GLASGOW DINING HALL, CAMBRIDGE STREET, BIRMINGHAM,
ON SUNDAY, 7TH JANUARY, 1866.

(Reported by Elder Charles Smith.)

Present on the stand,—Brigham Young, Jun., President of the European Mission; of the Quorum of the Twelve Apostles, Orson Pratt, Sen.; Elders Charles Widerborg, President of the Scandinavian Mission; David P. Kimball, President of the Birmingham District; Isaac Bullock, President of the London District; William D. Williams, President of the Welsh District; James Townsend, President of the Nottingham District; Collins M. Gillett, President of the Sheffield District; Justin C. Wixom, President of the Cheltenham District; Abram Hatch, President of the Manchester District; William W. Raymond, President of the Norwich District; Charles W. Stayner, President of the Southampton District; Joseph E. S. Russell, President of the Bristol District; William B. Preston, President of the Newcastle-upon-Tyne District; John Nicholson, President of the Birmingham Conference; Francis Platt, President of the Warwickshire Conference, and William C. Gregg, President of

the Staffordshire Conference. Also, the Presidents of Conferences, Traveling Elders, etc., from all parts of the Mission, whose names have been published with the Minutes of the General Council, held in Birmingham, in No. 6 of the present volume of the Star.

10:30 a.m.

Conference was opened by the choir singing the hymn commencing, "The morning breaks, the shadows flee."

Prayer, by Elder John V. Hood.
Hymn, "We thank thee, O God, for a Prophet."

Elder D. P. Kimball then read and said—It being necessary to have the Reports of the Branches, also the Statistical Reports of the Conference of the District, the Brethren proceeded to read them at once. He said that they might have the presence of the Saints, so that the day would be long remembered among them, and that the Elders might be strengthened under the influence of the Spirit to the edification of their people.

Elder Charles Rogers

condition of the Oxford-street or Ashed Branch, in Birmingham, over which he presided, and said he took pleasure in so doing, because he could report it as being in good standing. The number baptized during the last half-year had been 24; strangers were attending the meetings and a good work had been done, which he attributed to the goodness of God, who had blessed them greatly. Many of the members of the Branch had begun to pay their Tithing; finances, generally, were in a good condition, and he felt that on the whole they had been doing well.

Elder Thomas Jones reported the Hockley Branch, in Birmingham, over which he presided, and expressed the pleasure he felt in so doing, it being in a satisfactory condition. The majority of the Saints were living their religion; 37 baptisms had taken place during the past year; and strangers were attending the meetings regularly, paying good attention to the remarks made by the Brethren. The principle of Tithing was also believed in and practised by many of the Saints.

Elders John Bird, Samuel Southwick, Samuel H. Hill, and Edwin Frost briefly reported their labors in the Birmingham, Warwickshire, and Staffordshire Conferences.

Elder William C. Gregg then reported his labors as President of the Staffordshire Conference. The Conference extended over a large tract of country and numbered 196 members. During the past year 25 had been baptised, and the labors of that year had been to him the most pleasant period of his life. He and his brethren had labored energetically in out-door preaching, principally in the villages of Shropshire. The people, however, were bound down under the influence of the clergymen; and in several cases, where the Elders had been encouraged in their visits, the ministers had warned the people that if they persisted in so doing, they would be turned out from their houses and lose their employment. Still, the people were favorable, and, in many instances, had contributed to the support of the Elders. A great deal of preaching had been done in the Conference in years past, and in some places the inhabitants had grown very hard-hearted, scorning the offers of mercy given and the truths proclaimed

by the Elders. In consequence of this, some of them had been visited with heavy calamities and judgments. In one village—Market Drayton—the inhabitants of which had persecuted the servants of God very much in times past, seven hundred head of cattle had died during the past few months by the murrain or cattle plague now raging throughout the country. Only one man who owned cattle in that place had escaped such visitation, and he was a Latter-day Saint. The people felt there was a gloomy cloud hanging over them, and some of them had expressed a wish to him to gather to Zion, as they really feared the judgments of God were close at hand. As for himself, when he embraced the Gospel he was almost an infidel as to religious truths, but he now knew that this was the Church and kingdom of God, and prayed that the Lord might enable all who had embraced the principles of the Gospel to keep faithful to their covenants.

Elder Francis Platt then reported the condition of the Warwickshire Conference, over which he presided, and said he could look back with much pleasure upon the past ten months, during which he had labored there. He had striven to do his duty and present principles of truth to the people which would better their condition in this life, and enable them to realize the blessings that are experienced by the Saints of God. The Warwickshire Conference was improving, and a better feeling was making itself manifest amongst the Saints. The principal additions by baptism during the past year had been made in Coventry, where considerable out-door preaching had been done. The Presidents of the Branches were full of faith and leading the Saints onward in the principles of the Gospel. He felt well in his labors, but knew that a great work still remained to be done, as there were a great number of towns and villages in the Conference whose inhabitants had not yet received the Gospel. The Saints were a good people, and, although placed in peculiar positions and circumstances, were living their religion faithfully, and many of them making strenuous efforts to gather home to Zion. He then read the Statistical Report of the Conference,

which showed that the Conference was divided into twelve branches, numbering in all 331 members. During the past year 48 had been baptised and 18 had been emigrated. The Financial Report was also read, showing the Conference to be free from debt. Upon the motion being put to the meeting, the Reports were unanimously accepted.

Elder John Nicholson then reported the Birmingham Conference, over which he presided. He presented the Statistical and Financial Reports of the Conference for the year 1865. The Conference consisted of 13 Branches, and numbered in all about 973 members. During the year 50 had emigrated and 147 had been baptized. The Financial Report showed that the Conference was in a prosperous condition and free from debt. He then said that a good work was being done in the Conference. He had endeavored, in conjunction with his District President, Elder D. P. Kimball, to labor for the good of the cause, and wished to give God the glory for the good results which had followed their exertions. He had found the Saints to be a good, warm-hearted people, and had formed many pleasant associations in their midst. He had been released to go home to Zion, and, although in one sense he could part from the Saints with pleasure, still, he regretted leaving so many friends behind him. He would, however, exhort them to make good their present opportunities, and leave no stone unturned to gain their emancipation from these lands. He felt well; the work of God was all in all to him, and he had ever endeavored to live faithful to its principles; and he could testify to both Saints and strangers that this was the Church and kingdom of God, and that it would never more be thrown down nor given to another people. The Saints he would exhort to continue faithful, and he would ask those in the world to search and investigate the principles taught. The Elders court investigation, unprejudiced and unbiassed, because they know they have the truth. A proof could be given in the words of the Savior, "If any man will do the will of my Father, he shall know of the doctrine whether it be of God, or whether I speak of myself."

Elder David P. Kimball said he had great satisfaction in listening to the reports given of the Birmingham District, over which he presided. So far as he had seen and learned, the reports were correct and impartial. He had visited nearly every part of the District, and indeed, with few exceptions, every member composing it, and knew the Saints to be a good people, always desirous of supplying the wants and hearkening to the instructions of the servants of God placed in their midst. The Work of God was truly progressing in the District; a good number who had listened to and investigated the principles taught by the Elders were ready for baptism, and the labors of the Brethren, both in out-door and in-door preaching, had been abundantly blessed. When he left his home in Zion and came to this country his sole desire was to bless the people. He was then inexperienced and full of weaknesses, but the Lord had assisted him at all times; and he could say to those who had not embraced the principles of the Gospel, that it would be beneficial for them to search into them, because, by obedience to them, they would obtain a remission of their sins and be exalted to a full salvation. He felt glad he had been sent on a mission to England, as he had gained an experience and been enabled to appreciate more fully the principles of our holy religion. He would exhort the Saints to emigrate themselves as speedily as possible. He had always counselled the people to do so from his first arrival in this country, as he realized that such a course would be present salvation unto them, and had been ably assisted in all things by the Brethren placed under him.

President Brigham Young, jun., said—The reports given in by the Brethren this morning are very satisfactory, and I do not think that the Work of God is fully accomplished in this country, or that the servants of the Lord will yet be withdrawn from it, as there are probably in this town alone many hundreds, if not thousands, who, if they only knew this to be the Work of God, would obey it; and, as long as there are such people in existence, I expect that the Servants of the Lord will be sent forth to raise their voices and call on the nations to

believe and obey the truth. The Elders promise all who will believe their testimony that they will have a knowledge of the truth of their words given unto them by the Spirit of God, and this, with the united testimony of this congregation of Latter-day Saints now before me, ought to convince all the inhabitants of this place of the truth of this Work, if they have honest hearts. The Brethren in this District, as shown by the reports, have labored well and faithfully, bringing many to a knowledge of the truth. The Work in the whole of this Mission is also progressing rapidly; still, we experience the opposition of Satan and his emissaries, and do not expect him to cease opposing us, so long as he has the power to do so.

We come forth to the world, and offer them the truth for their acceptance. They ask us for proofs of the divinity of our mission and principles. Is there anything we teach that is not scriptural, or in accordance with the precepts of our Lord and Savior Jesus Christ? The world will not attempt to say there is, but simply that we have bad practices in Utah, and that our conduct there is entirely different from our teachings here. Let me ask how such a thing can be, and yet so many people remain in Utah—people who have been gathered there from this and many other countries? Do you think they can all be evil, or so grossly deceived as what the world say they are? But, say our enemies, You keep them in a hole or corner, and take means to prevent them from leaving Utah, even if they wish to. What an inconsistent story to tell that we could keep in the valleys of the mountains, against their will, the thousands of people who have gathered there; some fifty thousand having emigrated from this country alone! These tales are only the inventions of Satan to oppose, and we are ready to meet and combat with them. Here are men on this stand who have left their homes in Zion to come on missions to this country. They have left, too, their families and friends, sacrificed the comforts of good homes, where they have plenty of means to subsist

upon, and what motive could induce them to do so, other than to benefit and save the people? What considerations could induce them to make such sacrifices and put up with the inconveniences they pass through, other than the truth? Our Christian friends will tell us we come here to make money and acquire riches from the poor deluded people whom we allure into our belief. Why, we have riches and possessions at home in Great Salt Lake Valley without coming here for them. Many of the brethren behind me upon this stand are rich and wealthy men at home, in every sense of the word. Then this inducement cannot have prompted them, if there were opportunities of making money by coming to this country. On the other hand, there is no fear of such a thing. The Latter-day Saints in England are generally taken from among the poor and honest working men: men poor in this world's goods, but who have become rich in the things of God. We preach nothing but Scriptural doctrines, pure and holy principles. What more can we say than that if any man will embrace the doctrines we teach, with honest intentions, he shall receive a testimony, a knowledge for himself that they are true. We are determined not to let Satan thwart our purposes, for God is with us. Brethren, go forward with courage, and do not be afraid, for the Lord will be with you to aid and assist you. I have no fears for the Kingdom of God, for He has set his hand to gather the honest in this the last dispensation, and no power in earth or hell can stay it. But let us watch ourselves continually, lest temptation enter into our hearts, and we are led from the truth. Our existence on this earth is designed as a trial unto us all; and it will require our constant attention and energy to prove faithful. I am glad to meet again with the Saints in Conference in Birmingham this day, and pray God to bless us with His Spirit, and in the end save us. Amen.

Choir sang, "Oh, my Father, Thou that dwellest." Conference adjourned till half-past two p.m. Closed with prayer by Elder N. H. Felt. *See p. 213*

In a coffee-house in London the following hint was once stuck up by a witty wag: "Gentlemen learning to spell are requested to use yesterday's papers."

EXTRACTS FROM STEPHENS AND CATHERWOOD'S TRAVELS
IN CENTRAL AMERICA.

(Continued from page 185.)

The principle subject of the tablets is the cross. It is surmounted by a strange bird, and loaded with indescribable ornaments. The two figures are evidently those of important personages. They are well drawn and in symmetry of proportion are perhaps equal to many that are carved on the walls of the ruined temples in Egypt. Their costume is in a style different to any other heretofore given, and the folds would seem to indicate that they were of a soft and pliable texture, like cotton. Both are looking toward the cross, and one seems in the act of making an offering, apparently of a child. All speculations on the subject are of course entitled to little regard, but perhaps it would not be wrong to ascribe to these personages a sacerdotal character. The hieroglyphics doubtless explain all. Near them are other hieroglyphics, which reminded us of the Egyptian mode of recording the name, history, office, or character of the persons represented. This tablet of the cross has given rise to more learned speculations than perhaps any others found at Palenque. Dupaix and his commentators, assuming for the building a very remote antiquity, or, at least, a period long antecedent to the Christian era, account for the cross by the argument that it was known and had a symbolical meaning among ancient nations long before it was established as the emblem of the Christian faith. Our friends the Padres, at the sight of it, immediately decided that the old inhabitants of Palenque were Christians, and by conclusions which are sometimes called jumping, they fixed the age of the buildings in the third century.

There is reason to believe that this particular building was intended as a temple, and that the enclosed inner chamber was an adoratorio, or oratory, or altar. What the rites and ceremonies of worship may have been, no one can undertake to say.

The upper part of this building differs from the first. As before, there was no staircase or other communication either inside or out, nor were there the remains of any. The only mode of access was in like manner by climbing a tree, the branches of which spread across the roof. The roof was inclined, and the sides were richly ornamented with stucco figures, plants, and flowers, but mostly ruined. Among them were the fragments of a beautiful head and of two bodies, in justness of proportion and symmetry approaching the Greek models. On the top of this roof is a narrow platform, supporting what, for the sake of description, I shall call two stories. The platform is but two feet ten inches wide, and the superstructure of the first story is seven feet five inches in height; that of the second eight feet five inches, the width of the two being the same. The ascent from one to the other is by square projecting stones, and the covering of the upper story is by flat stones laid across and projecting over. The long sides of this narrow structure, are of open stucco work, formed into curious and indescribable devices, human figures with legs and arms spreading and apertures between; and the whole was once loaded with rich and elegant ornaments in stucco relief. Its appearance at a distance must have been that of a high, fanciful lattice. Altogether, like the rest of the architecture and ornaments, it was perfectly unique, different from the works of any other people with which we were familiar, and its uses and purposes entirely incomprehensible. Perhaps it was intended as an observatory. From the upper gallery through openings in the trees growing around, we looked out over an immense forest, and saw the Lake of Terminos and the Gulf of Mexico.

Near this building was another interesting monument, which had been entirely overlooked by those who pre-

ceded us in a visit to Palenque, and I mention this fact in the hope that the next visitor may discover many things omitted by us. It lies in front of the building, about forty or fifty feet down the side of the pyramidal structure. When we first passed it with our guide it lay on its face, with its head downwards, and half buried by an accumulation of earth and stones. The outer side was rough and unhewn, and our attention was attracted by its size. Our guide said it was not sculptured; but, after he had shown us everything that he had knowledge of, and we had discharged him, in passing it again we stopped and dug around it, and discovered that the under surface was carved. The Indians cut down some saplings for levers, and rolled it over. It is the only statue that has ever been found at Palenque. We were at once struck with its expression of serene repose, and its strong resemblance to Egyptian statues, though in size it does not compare with the gigantic remains of Egypt. In height it is ten feet six inches of which two feet six inches were underground. The head-dress is lofty and spreading; there are holes in the place of ears, which were perhaps adorned with earrings of gold and pearls. Round the neck is a necklace, and pressed against the breast by the right hand is an instrument apparently with teeth. The left hand rests on a hieroglyphic, from which descends some symbolical ornament. The lower part of the dress bears an unfortunate resemblance to the modern pantaloons, but the figure stands on what we have always considered a hieroglyphic, analogous again to the custom in Egypt of recording the name and office of the hero or other person represented. The sides are rounded, and the back is of rough stone. Probably it stood imbedded in a wall.

From the foot of the elevation, on which the last mentioned building stands, their bases almost touching, rises another pyramidal structure of about the same height. Such is the density of the forest, even on the sides of the pyramidal structure, that, though in a right line, but a short distance apart, one of these buildings cannot be seen from the other.

It is thirty-eight feet front and

twenty-eight feet deep, and has three doors. The head piers are ornamented with hieroglyphics in stucco, two large medallions in handsome compartments, and the intermediate ones with bas-reliefs, also in stucco; in general character similar to those before given.

The interior, again, is divided into two corridors, about nine feet wide each, and paved with stone; the front corridor, with the ceiling rising nearly to a point, and covered at the top with a layer of flat stones. In several places on each side are holes, which are found also in all the other corridors; they were probably used to support poles for scaffolding while the building was in process of erection, and had never been filled up. At the extreme end, cut through the wall, is one of the windows before referred to, which have been the subject of speculation from analogy to the letter Tau.

The back corridor is divided into three apartments. In the centre, facing the principle door of entrance, is an enclosed chamber similar to that which in the last building we have called an oratory or altar. The doorway was gorgeous with stuccoed ornaments, and on the piers at each side were stone tablets in bas-relief. Within, the chamber was four feet seven inches deep and nine feet wide. There were no stuccoed ornaments or paintings, but set in the back wall was a stone tablet covering the whole width of the chamber, nine feet wide and eight feet high.

The sculpture is perfect, and the characters and figures stand clear and distinct on the stone. On each side are rows of hieroglyphics. The principle personages will be recognized at once as the same who are represented in the tablet of the cross. They wear the same dress, but here both seem to be making offerings. Both personages stand on the backs of human beings, one of whom supports himself by his hands and knees, and the other seemed crushed to the ground by the weight. Between them, at the foot of the tablet, are two figures, sitting cross-legged, one bracing himself with his right hand on the ground, and with the left supporting a square table; the attitude and action of the other are the same, except that they are in reverse order. The table also rests upon

their bended necks, and their distorted countenances may, perhaps, be considered expressions of pain, and suffering. They both are clothed in leopards-skins. Upon this table rests two batons crossed, their upper extremities richly ornamented, supporting what seems a hideous mask, the eyes widely expanded, and the tongue hanging out. This seems to be the object to which the principle personages are making offerings.

The pier on each side of the doorway contained a stone tablet, with figures carved in bas-relief. These tablets, however, have been removed from their place to the village, and set up in the wall of a house as ornaments. They were the first objects which we saw, and the last which Mr. Catherwood drew. The house belonged to two sisters, who have an exaggerated idea, of the idea of the tablets; and, though always pleased with our coming to see them, made objections to having them copied. We obtained permission only by promising a copy for them also, which, however, Mr. Catherwood, worn out with constant labor, was entirely unable to make. I cut out of Del Rio's book the drawings of the same subjects, which I thought, being printed, would please them better; but they had examined Mr. Catherwood's drawing in its progress, and were not at all satisfied with the substitute. The moment I saw these tablets I formed the idea of purchasing them, and carrying them home as a sample of Palenque, but it was some time before I ventured to broach the subject. They could not be purchased without the house; but that was no impediment, for I liked the house also.

It was afterwards included among the subjects, of other negotiations, which were undetermined when I left Palenque.

The two figures stand facing each other, the first on the right hand, fronting the spectator. The nose and eyes are strongly marked, but altogether the development is not so strange as to indicate a race entirely different from those which are known. The head-dress is curious and complicated, consisting principally of leaves of plants with a large flower hanging down; and among the ornaments are distinguished the beak and eyes of a

bird, and a tortoise. The cloak is a leopard's skin, and the figure has ruffles around the wrists and ankles.

The second figure, standing on the left of the spectator, has the same profile which characterises all the others at Palenque. Its head-dress is composed of a plume of feathers, in which is a bird holding a fish in its mouth; and in different parts of the head-dress there are three other fishes. The figure wears a richly-embroidered tippet, and a broad girdle, with the head of some animal in front, sandals, and leggings: the right hand is extended in a prayerful or deprecating position, with the palm outward. Over the heads of these mysterious personages are three cabalistic hieroglyphics.

We considered the oratorio or altar the most interesting portion of the ruins of Palenque; and within the doorway is seen the large tablet on the back of the inner wall. The reader will form from it some idea of the whole, and of its effect upon the stranger, when, as he climbs up the pyramidal structure, on the threshold of the door this scene presents itself. We could not but regard it as a holy place, dedicated to the gods, and consecrated by the religious observances of a lost and unknown people. Comparatively, the hand of ruin has spared it, and the great tablet, surviving the wreck of elements, stands perfect and entire. Lonely, deserted, and without any worshippers at its shrine, the figures and characters are distinct as when the people who reared it went up to pay their adorations before it. To us it was all a mystery; silent, defying the most scrutinizing gaze and reach of intellect. Even our friends the Padres could make nothing of it.

Near this, on the top of a pyramidal structure, was another building entirely in ruins, which apparently had been shattered and hurled down by an earthquake. The stones were strewn on the side of the pyramid, and it was impossible even to make out the ground-plan.

Returning to No. 1, and proceeding south, at a distance of 1,500 feet, and on a pyramidal structure 100 feet high from the bank of the river, is another building, 20 feet front and 18 feet deep, but unfortunately in a ruined condition. The whole of the front wall has

fallen, leaving the outer corridor entirely exposed. Fronting the door, and against the back wall of the inner corridor, was a large stucco ornament, representing a figure sitting on a couch; but a great part has fallen, or been taken off and carried away. The body of the couch, with tiger's feet, is all that now remains. The outline of two tigers' heads and of the sitting personage is seen on the wall. The loss or destruction of this ornament is more to be regretted, as from what remains it appears to have been superior in execution to any other stucco relief in Palenque. The body of the couch is entire, and the leg and foot hanging down the side are elegant specimens of art and models for study.

We have now given, without speculation or comment, a full description of the ruins of Palenque. We repeat what was stated in the beginning, there may be more buildings, but, after a close examination of the vague reports current in the village, we are satisfied that no more have ever been discovered; and from repeated inquiries of Indians who had traversed the forest in every direction in the dry season, we are induced to believe that no more exist. The whole extent of ground covered by those as yet known, as appears by the plan, is not larger than twenty to thirty acres. In stating this fact I am very far from wishing to detract from the importance or interest of the subject. I give our opinion, with the grounds of it, and the reader will judge for himself how far these are entitled to consideration. It is proper to add, however, that considering the space now occupied by the ruins as the site of palaces, temples, and public buildings, and supposing the houses of the inhabitants to have been, like those of the Egyptians and the present race of Indians and perishable materials, and, as at Memphis and Thebes, to have disappeared altogether, the city may have covered an immense extent.

The reader is, perhaps, disappointed, but we were not. There was no necessity for assigning to the ruined city an immense extent, or an antiquity coeval with that of the Egyptians or of any other ancient and known people. What we had before our eyes was

grand, curious, and remarkable enough. Here were the remains of a cultivated, polished, and peculiar people, who had passed through all the stages incident to the rise and fall of nations; reached their golden age, and perished, entirely unknown. The links which connected them with the human family were severed and lost, and these were the only memorials of their footsteps upon earth. We lived in the ruined palace of their kings; we went up to their desolate temples and fallen altars; and wherever we moved we saw the evidences of their taste, their skill in arts, their wealth and power. In the midst of desolation and ruin we looked back to the past, cleared away the gloomy forest, and fancied every building perfect, with its terraces and pyramids, its sculptured and painted ornaments, grand, lofty, and imposing, and overlooking an immense inhabited plain; we called back into life the strange people who gazed at us in sadness from the walls; pictured them, in fanciful costumes and adorned with plumes of feathers, ascending the terraces of the palace and the steps leading to the temples; and often we imagined a scene of unique and gorgeous beauty and magnificence, realising the creations of Oriental poets, the very spot which fancy would have selected for the "Happy Valley" of Rasselas. In the romance of the world's history nothing ever impressed me more forcibly than the spectacle of this once great and lovely city, overturned, desolate, and lost; discovered by accident, overgrown with trees for miles around, and without even a name to distinguish it. Apart from everything else, it was a mourning witness to the world's mutations.

"Nations melt
From power's high pinnacle, when they have
felt
The sunshine for a while, and downward go."

As at Copan, we shall not at present offer any conjecture in regard to the antiquity of these buildings, merely remarking that at ten leagues' distance is a village called Las Tres Cruces, or the Three Crosses, from three crosses which, according to tradition, Cortez erected at that place when on his conquering march from Mexico to Honduras by the lake of

Peten. Cortez, then, must have passed within twenty or thirty miles of the place now called Palenque. If it had been a living city, its fame must have reached his ears, and he would probably have turned aside from his road to subdue and plunder it. It seems, therefore, but reasonable to suppose it was at that time desolate and in ruins, and even the memory of it lost.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 7, 1866.

GENERAL INSTRUCTIONS WITH REGARD TO EMIGRATION.

WHEN asked the question "what number and at what dates will vessels sail from England with our Emigration," we have invariably answered, the first vessel will sail on or about the 20th of April, and we hope to get the last off by the end of May. We find vessels very scarce, owing to the recent storms which have swept over the seas, embracing the Northern or German Ocean, the North Pacific, and especially on the English and Irish Channels, destroying alike steamers classed A 1 at Lloyd's, and the clipper built sailing packets. The losses can hardly be realized by those unacquainted with the immense trade which has been interrupted by these unprecedented storms. Already five hundred and sixty-eight vessels are reported lost through the terrific storms which have prevailed since the commencement of 1866, to say nothing of the hundreds of vessels which have been driven back by stress of weather, and many of them disabled, swelling the expenses of the owners enormously, which make them demand higher prices for those vessels which are sea worthy. Now that the time has come when ships are required for our Emigration, we find it very difficult to obtain suitable vessels; and were it not that we have an unbounded reliance on our God, we would mistrust our ability to charter vessels, at least for the present. But it is not for us, who are instruments in the hands of God, to doubt the ability of the Creator to carry on his Work, for the elements as well as men's hearts are in his hands. Still, so far as we are concerned, exertion on our part is required, and there is not a Saint in all the Mission but can assist us with their faith and prayers. We especially appeal to the Elders: Brethren, support us by your faith and prayers, and our faith is that all will be well.

Probably before this STAR reaches you, a vessel will have been chartered, and the District and Conference Presidents notified of the date of its sailing. Some

few names have been withdrawn that were sent in originally with the intention of going to Zion ; what their reasons are we know not ; but we can assure the Saints, whatever their views may be, that there is no time like the present. If the Lord has opened your way, do not neglect the gifts of his hand, nor lose the opportunity of adding to yourselves the riches of eternity. If we are to take the number of names of persons already sent in as emigrants to Utah for a criterion, we should say at once, the Saints on this side of the Atlantic have failed in making an effort corresponding with that being made by the Saints in Zion for the liberation of the honest who are now in Babylon. Procrastination has been termed the thief of time. In the case of some of the Saints, it has also deprived them of the great blessings of heaven, for the Almighty demands of his children that they make use of the talent he has given them, otherwise they will be deprived of that which they seem to have, and it will be given to another more worthy. Saints, do not hesitate, but go forward doing that which you know to be right, and the riches of eternity are yours.

ROTATION.

(From the Salt Lake Daily Telegraph.)

Ashley's Constitution Amendment Resolution forbids re-election to the Chief Magistracy. That is not wise. When you have got a good public servant, or private servant either, it is folly to make it unconstitutional to retain him.

This rotation principle is getting pretty common in the States, a good many folks are introducing it into conjugal matters, and going in largely for a rotation of husbands and wives. Don't believe in't, though all the regenerationists in a body were to recommend it. It's false doctrine, when it is made obligatory. If you can't agree, then it is a good thing to separate, but it is a bad plan to forbid people to serve each other so long as they consider themselves mutually well suited.

Now, as regards that leaning towards matrimonial relation in the States, our word is as good as another man's, and vastly better than some people's not far off, for they deal in the "concentrated" article at wholesale. But that's neither here nor there, everybody knows what it is, when they have once seen the article. What we meant to say was, that an eastern exchange testifies that its neighbors, though slow in some things, are certainly up with the times in others—divorce, for instance ; that since Robert Dale Owen showed that divorce made easy was an excellent thing, they have developed the idea bravely, insomuch that associations for the annulling of marriages have been formed in the big cities, with agencies through the country, and are flourishing finely.

The way this sort of rotation business is transacted is thus explained by the *St. Louis Dispatch*, and a very pretty explanation it is :—

It is done in this wise. A man in New York gets tired of his wife, and, wishing a divorce, calls on the agency in that city, and arranges simply the fee he has to pay. All

else is left to the agency. The case is sent to an Indiana (or any other State) lawyer who commences proceedings, alleging in the complaint half a dozen sufficient causes, not one of which is true; the case is referred to another of the same class of lawyers, who reports, without hearing a word of evidence, in favor of the divorce; the court sees it is all right on the record, and unsuspectingly confirms the proceedings and decrees the divorce. A copy of the record is forwarded to the New York agency, and the injured husband, who has been living at home with his unsuspecting wife, coolly informs her he has procured a divorce, and desires her to find another home and make way for the new wife.

In the States some of the papers attribute the increase of divorces to the prevalence of free love doctrines, and pour forth jeremiads on the extraordinary small account of which many people seem now to regard the marriage vow. It is taken up and put off as readily as one's apparel, and sometimes with less consideration. Delicately and religiously brought up women will stand almost unblushingly, and be charged and charge others with the grossest immorality in hopes of a severance of those ties which should be the most sacred and enduring of any which human beings can take upon themselves.

Divorce is at best a sorrowful thing, but it may be preferable to a wretched union; yet no sober body can look approvingly on divorce cases without end, and an application for divorce except as a most bitter and dreadful last resort, to which the comfort and happiness of one or both parties compel. However, it would be an excellent thing if young people were fully and systematically impressed with the value, the necessity, the excellence of perfect sexual purity and absolute fidelity to the marriage law. For this divorce disease can only be caused by loose principles, by licentious desires in the hearts of the people, and the preventive means for it must be found at home, in the family circle, in the early and careful inculcation of pure and virtuous principles, and of sufficient carefulness in assuming relations which cannot be trifled with without involving the most serious blighting consequences.

CONSEQUENCES OF TRANSGRESSION.

(From the Western Standard.)

Among the many truths brought to light by the revelation of the gospel of Jesus Christ, one has been clearly proved in these days,—that the man who practises iniquity cannot long maintain a standing in the Church of God. Men may obtain light and intelligence—may have the heavens opened to their view and enjoy the visions of eternity; may have seen the lame leap as a hart and the blind restored to sight, through the exercise of faith and the power bestowed upon the servants of God,—yet, after having witnessed, and been the participants in, all these blessings, if they pursue a course of wickedness, they will, sooner or later, fall into such darkness that truth, and its accompanying blessings, will no longer have any attractions for them, and they will be ready to forsake the Church of God, which they formerly prized so highly, and use all the influence in their power to oppose it. Many are surprised that this should be the case—that those who have been zealous in propagating truth

among mankind, should, afterwards, become so embittered against it; and they are ready to believe, because there are dissenters from the "Mormons"—a people who make great pretensions to knowledge relative to the truth of their system—that it must be a system of delusion and fraud, and that these dissenters are dupes, who have just arrived at a knowledge of the imposition. Because men have been in possession of knowledge, and have experienced much of the goodness and power of God, it does not necessarily follow that they will always be in possession of the same feelings, irrespective of their actions. Lucifer, the son of the morning, holding power and authority, blessed with knowledge and experience, fell into transgression, and became an angel of darkness, opposed to the Almighty and to all those who keep his commandments; and it is but reasonable to suppose that, if *he* could fall by indulging in sin, *man*, also, by taking a similar course, must be visited by similar consequences. The antagonism Lucifer manifests against the work of God, is the same feeling that those who follow in his steps will have, in a less degree, towards that Work whenever it is established upon the earth. This spirit of antagonism and persecution is a peculiarity that will always attend the Church of God, in every age, and men will not rest contented unless they are devising some scheme to shed the blood of those who are engaged in its establishment. Especially is this the case with those who, themselves, have been partakers of the blessings following obedience to the commandments of God, but who have taken a course to forfeit them through their transgressions. The light within them has become darkness,—and how great is that darkness!

The loss of the Spirit of the Lord, and a relapse into darkness, are the inevitable consequences of a departure from, or violation of, the laws of God; and, so long as men are fallible and give way to temptation, so long will there be those who will be found fighting against the Lord and against his work and his servants. The fact that there are dissenters from the "Mormons" is no evidence, then, that they are dupes, or that their system is an imposition; for, were there no dissenters from it, it would be a strong evidence—so long as it is admitted that the people are liable to transgress—that it was not of God, as he could not, and be consistent, look upon sin with any degree of allowance.

ABSTRACT OF CORRESPONDENCE.

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✓ SCANDINAVIAN MISSION.—Elder Charles Widerborg, writing from Copenhagen on the 21st ult., says:—"Elder C. O. Folkmann, writing to me from Drontheim (Trondhjem), Norway, says:—'On the morning of Friday, 2nd February, at 4 o'clock, several persons witnessed a remarkable phenomenon in the sky, about three-and-a-half English miles south of Trondhjem. The sky was clear and cloudless, when there suddenly appeared in a brilliant light the vision of a burning city, the houses and streets of which could be plainly discerned. An earthquake was also felt in Norway, on the 10th inst., at 2 o'clock a.m., which lasted from two to three minutes. The tower of a church in Trondhjem rocked so much that the bells rang; the furniture in the houses moved to and fro, while the walls creaked and cracked and the inhabitants ran out of their beds into the streets in great consternation.' It seems that the

Lord is fulfilling his words, 'There shall be signs in heaven and on earth, and earthquakes in divers places.' I fully believe that we are on the threshold of great events, and that the nations on the Continent will soon be involved in a burning war, as Austria and Prussia have begun to prepare themselves for war, and Denmark will also be involved on account of Schleswig-Holstein. I feel to praise the Lord for the protecting care that he has had over his Servants and Saints. The Gospel is being preached, many are obeying its precepts, and Israel is gathering home. The plan our enemies laid to destroy my reputation in the eyes of the public has signally failed, praise be to the Lord. Yesterday, my clerks, Brothers M. Peterson and A. W. Carlson, in company with myself, were summoned to attend the Court, when the judge addressed me as follows:— 'Mr. Widerborg,—It is a great pleasure to me to declare in the presence of the members of the court, and two witnesses of your own society, that you are free from the charge entered against you. Your accuser confessed before this court yesterday, that her charge was entirely false and a calumny. This I believed it to be from the beginning; and, although I do not sympathize with "Mormonism," I am glad to announce you clear of the false accusation and find your character restored in the eyes of the public.' The result of this case has stirred up the public mind and drawn many strangers to our meetings, where they have the opportunity of hearing faithful testimonies borne. The cause of truth is advancing, not alone in Copenhagen, but also in all parts of the Mission, and it appears that the Lord is hastening his Work."

CORRESPONDENCE.

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AMERICA.

Londy Lane, Erie County, Penn. }
 March 2, 1866. }

President Brigham Young, jun.

Dear Brother,—As I intend to leave this place in a few days for my home in Utah, I deem it my duty before doing so to make a short report of my labours here. Soon after my arrival I received an invitation to preach in one of the school-houses. I embraced the opportunity, and had the pleasure of addressing quite a number of the most respectable citizens. The spirit of inquiry is taking hold of the people, and many are seeking private interviews with me to learn more fully of the doctrine of the Latter-day Saints, some of whom are honest enough to admit the truth of the doctrines so far as they are able to comprehend them; while others are filled with that spirit of opposition so often manifested by the ignorant. One Dr. Logan sent to

me a challenge to discuss with him and defend the principles advocated by the Latter-day Church, the Bible of the Old and New Testament to be the standard of authority, which I accepted with the terms submitted; but before the arrival of the time fixed upon for the discussion, the learned doctor notified me that he should withdraw from the obligation of the accepted challenge. The conduct of the doctor being well known in this matter, is a means of communicating truth to the minds of the people, who are truly in gross spiritual darkness. They know as little of the contents of the Bible, which they ignorantly reverence, as they do of their own being, their origin and destiny; for, did they understand the one, they would not be ignorant of the other.

There are some old members of the church in this vicinity who, if the church were brought to their doors, would perhaps awake from their

slumbers, but who have not sufficient spiritual life within them to realize the necessity of gathering home with the Saints, and of complying with all the requirements of the Gospel.

My labors here have resulted in good thus far, that many have become acquainted with the doctrines of the Latter-day Saints, and with them, as with the honest everywhere, their prejudices have given way, and their hatred towards us as a people abated. The war feeling is still strong in the hearts of the people, and they will soon see the fulfilment of the prophetic declaration—that he who will not take up sword against his neighbour, must needs flee to Zion for safety. I desire to say to the Saints in the Conferences in England, where I formerly labored, “Be faithful in the discharge of your duties; honor God, and He will honour you. Loose no time in preparing to gather to Zion, that you may learn further of the things of God.”

Praying God for your prosperity and the prosperity of Israel, I am, your Brother in Christ,

G. J. MARSH.

CHELTHENHAM CONFERENCE.

Gloucester, March 26, 1866.

President B. Young, jun.

Dear Brother, — A Conference was held in the Latter-day Saints' Meeting Room, at Gloucester, on Sunday, the 25th instant. On the Stand were President Justin C. Wixom, President

of the Cheltenham District, and Lorenzo D. Rudd, President of the Cheltenham Conference. Most of the Saints in this Conference were present, and enjoyed themselves much in the Work of God.

The morning meeting, which commenced at half-past ten o'clock, was occupied in the usual business of the Conference, and in receiving the reports of the Branch President, which were very satisfactory, showing that the Saints were endeavouring to live their religion.

In the afternoon the Sacrament was administered, and the Spirit of the Lord was poured out copiously upon all present. The Saints were again instructed in the principles of tithing and other doctrines of the Gospel, which were duly appreciated by the Saints.

The evening meeting was occupied by President Wixom, who gave much valuable instruction to the Saints; exhorted them to faithfulness and obedience in all things; spoke by the Spirit of Truth, and bore testimony to the truth of the Latter-day Work.

I spoke a short time to the Saints, but my remarks were principally directed to the strangers present, after which the meeting was dismissed, all feeling that the day had been well spent.

Ever praying for your prosperity, and of all the faithful, I am, your Brother in the Gospel,

LORENZO D. RUDD.

SUMMARY OF NEWS.

* AMERICA.—The ides of March have come and gone. St. Patrick's Day was not baptised in blood in Canada as was feared, but was enjoyed in a much more agreeable manner by nearly all Fenians than fighting, to wit, in procession, hilarity, and no doubt a large consumption of whiskey in nearly every city in the United States. The people of Canada were, however, well scared. From statements made in some of the New York journals, they expected a demonstration would be made by the Fenians on that day upon them. In order that the peace of the country and the lives and property of the inhabitants might not be jeopardised, the Government made a call for 10,000 volunteers in addition to the regular force then on the frontier lines, which was promptly responded to all over the country, and from the feeling manifested, twice that number could have been raised, if desired. The feeling of the people is one of indignation that their peace should be threatened by such a horde of miscreants. A greater feeling of security is, however, beginning to be manifested

by the officials, in consequence of a report having obtained that a Federal revenue cutter was watching the Fenians off Ogdensburg, assuming thereby that the United States will interfere to prevent any violations of the neutrality laws on the part of the Fenians.

President Johnston complains that the Radical Republicans will not support him in his re-construction policy, neither introduce a policy of their own. The country generally, however, express confidence in the President's policy, and render to him their hearty support. Money abundant. Gold 129½. Stocks firm and active. Provisions dull.

ENGLAND.—The Reform Bill in Parliament has created about as much diversity of sentiment among the members thereof, as did the Freedman's Bureau Bill in the United States Congress, and from present indications the same results will be obtained, although by different means. Mr. Bright, M. P., is laboring to gain influence and power by making the Bill his hobby, while Lord Grosvenor brings his power to prevent any Parliamentary reform, least he should lose some of his prestige.

Fenianism is still engaging the attention of the Government. The London *Times* thinks it cannot be said that England is over hasty in requesting the American Government to take such precautions as may prevent its territory from becoming the base of operations for the invasion of Canada, and expresses a hope that the Washington Cabinet, when the time for action arrives, will compensate for the passive attitude it has hitherto assumed in so nearly affecting the amity and good understanding between the two nations.

FRANCE.—The Conference on the Danubian Principalities held its third sitting at Paris on the 28th instant.

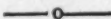
AUSTRIA AND PRUSSIA.—Warlike rumours continue to circulate. The Berlin semi-official *Provinzial Correspondenz*, after pointing out the danger Prussia may incur from the Austrian armaments, says—"We conclude from this precarious state of things that, with the object of energetically providing against attacks, orders may have already been given to take such military measures as be indispensable." Prussia has forwarded a circular despatch to the minor German States, laying stress upon the insufficiency of an appeal to the Federal Diet to settle the present conflict.

The despatch further points out the necessity of the various States taking up a definite position upon one side or the other in the struggle which the armaments of Austria seem to render more and more imminent. The note accuses Austria of having violated the convention of Gastein and assumed a threatening attitude. It expresses doubts as to the power of the Confederate States to carry out their good intentions towards Prussia in the relative state of the Federal military organization, and points out the necessity which has arisen for introducing a reform of the present system.

The despatch concludes as follows :—

It is urgent for Prussia to know if, and to what extent, she may rely upon assistance in case she should be attacked by Austria or forced into war by unmistakeable menaces.

VARIETIES.



When may man be said to breakfast before he gets up?—When he takes a roll in bed.

"Paying dear for good company!" as the rook said when he was put into the pigeon-pie.

A little boy being asked, "What is the chief end of man?" replied, "The end what's got the head on."

One evening Foote announced for representation at the Haymarket Theatre, "The Fair Penitent," to be performed, for that night only, by a black lady of great accomplishments.